THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Where there is no vision, the people perish.*"—PROVERBS 29: 18.

No. 9, Vol. LXVII. Thursday, March 2, 1905. Price One Penny.

SALVATION.

BY ELDER RICHARD A. SHIPP, OF THE LONDON CONFERENCE.

SALVATION is rather a large subject to cover with any degree of particularity in a single article, so that all that can be hoped is to bring out certain points for special emphasis. Probably we cannot do better than briefly to paragraph the questions: (1) What is salvation? (2) Who may be saved? (3) How is salvation obtained? (4) Why seek for salvation? (5) When is man saved? (6) Where is salvation to be found?

What is Salvation?

In a dictionary sense, to save is "to keep," "to preserve," "to avoid," "to escape," "to shield," "to rescue." In a Scriptural or Gospel sense, salvation is all this and more: it is both means and end, the race and the reward, the giving, the getting, and the gift itself. It is to come to a knowledge of the truth, and to be kept therein; it is to forsake error and to be preserved from evil; it is to live righteously, and to avoid sin; it is to recognize the voice of the true Shepherd, and to escape the snares of Satan; it is to follow the light of the Spirit, and to be shielded from the powers of darkness; it is to "fight the good fight" to the end of our days, and to be rescued from death and the grave by a glorious resurrection through Jesus Christ our Lord, and finally to receive that plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord!" This, in its inclusive, comprehensive sense, is salvation—physical, spiritual, temporal, eternal.

Who may be saved?

All mankind may be saved. The glad tidings of salvation are to the ends of the earth. "Go ye into all the world, and preach the Gospel to every creature,"

said the Captain of salvation to His apostles: Jesus the Christ, who "would have all men to be saved," brought the message of peace on earth and good will to all men! The everlasting Gospel is to be preached unto all them that dwell upon the earth, to every nation, kindred, tongue, and people, testifies John in his vision while on Patmos. Whosoever will, let him come—"God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." The fatherhood of God does not admit the allocation of men to heaven or hell by the arbitrary rule of three—or any other. What makes men the chosen, peculiar people of God is their zeal for good works. The righteousness of God, says St. Paul to the Romans (see whole of chapter 10), is by faith of Jesus Christ unto all: and there is no difference. . . . Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also; there being neither Jew nor Greek nor bond nor free to be excluded by reason of their being such. . . . "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."

How is Salvation obtained?

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—completes the Apostle Paul's logical chain of reasoning. All mankind may be saved by obedience to the laws and ordinances of the Gospel. If inquiring souls would but take the pains to study out the typical cases of conversion and accession to membership in the primitive Church of Jesus Christ as recorded in the Scriptures, they would learn that these are the first principles and ordinances of the Gospel: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost—said ordinances to be administered by those having authority to preach the Gospel and to officiate therein.

The Gospel is the power of God unto salvation to every one that believeth, meaning by that a true, vital, living faith, shown by its fruits, mirrored in its works. Not the hearers, but the doers; not those who say Lord, Lord, but the ones that do His will; "He became the author of eternal salvation unto all them that obey Him," we read in Paul's epistle (Heb. v: 9).

Having laid the foundation we must rear our spiritual house upon it. This is going on unto perfection; bringing forth the fruits of the spirit which are love, joy, peace, longsuffering, gentleness, goodness, etc.,: it is "adding unto our faith" all the qualifying virtues that shall make us "neither barren nor unfruitful" in the knowledge of our Lord. It is not only to start on the way of eternal life, but to continue therein, for he that "endureth to the end shall be saved."

Why seek for Salvation?

The good and sufficient reason is that man has an immortal soul. There is a great and loving Heavenly Father. We are His children. We are passing through this life to gain knowledge by experience, and this probationary state comes to its full significance as we recognize these truths. In the light of

what we have defined salvation to be, we see the propriety of the effort put forth for its attainment. The very struggle accentuates the difference between good and evil, joy and sorrow, life and death. Man is that he might have joy, and joy in the truest, superlative sense comes in learning the divine plan and living by it to the perfect day. All that is good, and pure, and beautiful, and true, is thereby being realized, attained unto, since that is of the very essence of the plan. And while each person is admonished to work out his own salvation, still a man has certain family ties and fraternal instincts which enlist his loving labor in the noble cause of assisting others to the same salvation. No greater love hath any man than that he should lay down his life for his friend; and second unto it is, that one should devote his life to the same loving service, for love is the fulfilling of the law.

When is a man saved?

In this day of evangelistic "revivals" one may frequently hear a certain one say, I was "saved" last evening, or I am now "saved." What the person probably means is that he was converted to a belief in Christ and resolved perchance, to forsake sin and to try to live a Christian life. But is there not danger of confusing this expression with the heavenly salvation of the final judgment? The Elders in the field might possibly have more patience with people who say that they are "saved," when by close questioning it develops that conversion, as above stated, is really all they do mean, and not the salvation after death—the reward of the righteous. When we were considering what salvation is, we saw that the Scriptures in a case or two seem to refer to a coming of the knowledge of the truth as salvation, which may furnish an explanation of the use of the expression historically, though certainly it has since taken on an unwarranted growth. For example, "This day hath salvation come to thy house." He came to "save us from our sins," etc. But that salvation proper refers to the entering into the joy of our Lord after "keeping the faith" and "finishing our course" there is abundant proof. It is one thing to be "in the way of salvation" and another to finish the race. There is a significant little passage in Romans (xiii: 11) which makes the matter quite clear: it is addressed by St. Paul to people who had already been converted; who had, in fact, believed and obeyed the Gospel; were beloved of God called to be Saints. The passage strictly bearing on the point says, "For now is our salvation nearer than when we believed." Close analysis of this Scripture shows that even Paul, miraculously converted as he was, did not yet consider that he was "saved," for he says "our" salvation is nearer now, etc., which in his case was some twenty-five years after his conversion. Would it not, then, be better to use the expression, I was converted at such and such a time, or I joined a certain church on such a day, or I resolved to live as a Christian at such and such a period of my life, when this is certainly what is meant? and reserve the more felicitous expression "saved" to I hope to be saved, through the grace of Christ, by believing and obeying His Gospel and enduring faithfully unto the end.

Where is Salvation to be found?

Within the fold. Where is the fold? The Church of Jesus Christ. And where is the Church of Jesus Christ? We shall see. "Now ye are the body of Christ and members in particular. And God hath set some in the Church,

first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues," organized according as it hath pleased him; "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man." (Eph. iv: 11-13). "I am the way, the truth, and the life." (John xiv: 6). Neither is there salvation in any other. Every tree not of His planting shall be rooted up, we are told. Where is the tree of His planting to-day? The Church of Jesus Christ of Latter-day Saints was organized and established by direct revelation from heaven through the ministration of the Father and the Son and their heavenly messengers to the Prophet Joseph Smith. Specially appointed and divinely instructed, he and the prophets succeeding him with their associated brethren called to the work of the ministry, have since that glorious restoration been preaching and publishing the Gospel of salvation to all the world; and "the little stone that was cut out of the mountain without hands," will roll forth until it shall fill the whole earth.

AUGUSTINE AND HIS DOCTRINE.

St. Augustine was, without doubt, the greatest of the so-called Latin fathers. He was born in Africa in the year 354. Though his mother was a devout Christian, Augustine did not embrace that faith until he was thirty-two years of age, a conclusive proof, by the way, that at his time the western church had not yet made infant sprinkling a general ordinance. During his youth and earliest life he gave way to the temptations of his age and fell into the low depths of immorality. While in Carthage he embraced to some extent the views of the so-called Manichæans, who taught the existence from all eternity of two principles, one of good and one of evil—a doctrine that seemed to him at the time to best explain the conflict raging within him between good and evil, each in turn claiming the victory in his soul. Later he went to Rome, against the wishes of his beloved mother. At Milan he was converted and joined the Church. About the year 395 he was appointed bishop at Hippo, and he held that office for thirty-five years, or until his death.

The great work of Augustine consisted in the fight against the so-called heretics of his age. Among these, were the Manichæans, already referred to, and the Donatists who denied pardon and fellowship to apostates. There were also the Pelagians who taught that the sin of Adam did not effect his posterity, and that, consequently, each human being is born with powers as incorrupt as those of Adam. They also held that children, dying in infancy, are saved without baptism.

Such were some of the tendencies of the age in which Augustine lived, and he undertook to expose the fallacy of the arguments advanced for what he considered heresy. For years he was employed in this work. He wrote numerous treatises on theology, and formulated the doctrines concerning God, sin, the origin of man, redemption, etc., in accordance with the light he was capable of drawing from the Scriptures, and from his own peculiar experience. Especially strong was Augustine upon the subject of justification by faith.

"Upon no subject," says Dr. Tulloch, "did he bestow more of his intellectual strength, and in relation to no other have his views so deeply and permanently effected the course of Christian thought." It is well worth studying the inner workings of the mind of a man that stood so near the apostolic age, and whose influence upon the theology of all succeeding ages has been so great, and in his "confessions," more than in any other of his works, can this be done. Here we can view him in his experiences as a child, a schoolboy, a student of sciences, a professor of rhetoric at Carthage, Rome, and Milan, and here we can follow him in his search for light and peace.

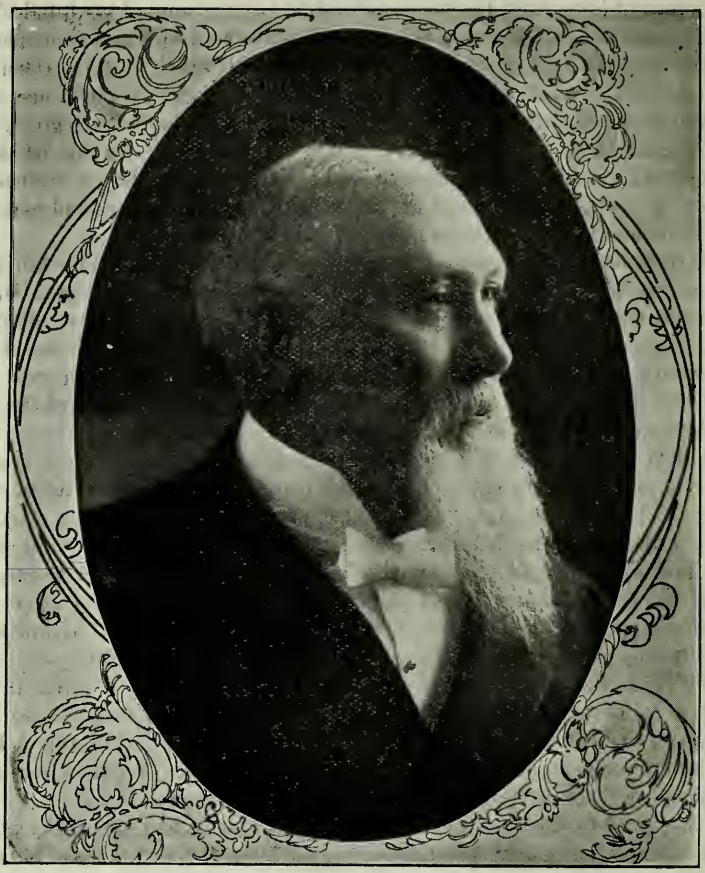
The thoughtful reader of our day, who prizes intelligence above all, will, as he proceeds to listen to the "confessions" of the celebrated bishop of Hippo, marvel at the dim light with which he, a great leader of men, was satisfied. For instance, on the doctrine of sin he exclaims: "Who remindeth me of the sins of my infancy? For in Thy sight none is pure from sin, not even the infant whose life is but a day upon the earth!" If this be true, what effect has the redemption of Christ?

Baptism he regarded as a cleansing from this, and all sin. As a boy he took sick and asked for baptism. But he became well, and the rite was deferred. "And so," he says, "as if I must needs be again polluted should I live, my cleansing was deferred, because the defilement of sin would, after that washing, bring greater and more perilous guilt." In other words, sin committed before baptism is not quite so sinful as that committed after?

Concerning the eternal origin of man, Augustine was in total darkness, as the following clearly shows: "Say, Allpitying, to me, that pitiable one; say, did my infancy succeed another age of mine that died before it? Was it that which I spent within my mother's womb? . . . And what before that life again, O God, my joy, was I anywhere or anybody? For this I have none to tell me, neither father nor mother, nor experience of others, nor mine own memory." How feeble was his light on that question!

With regard to the doctrine of the Deity, Augustine had the works of his predecessors to guide him, and he spent more or less of thirty years of his time in explaining the impossible conception of the god of Athanasius, which is really pagan in origin. The following of his "confessions" reveals the confusion of his mind on this subject. "But thou who fillest all things, fillest thou them with thy whole self? Or, since all things cannot contain thee wholly, do they contain part of thee? And all at once the same part? Or each its own part, the greater more, the smaller less? And is, then, one part of thee greater, another less? Or, art thou wholly everywhere, while nothing contains thee wholly?"

This will suffice to give an idea of the intellectual status of the age of Augustine. And when that is understood, it is also easily comprehended how subtle errors could creep in and gain currency. The leaders of the churches at that time were gifted men. They were often well versed in philosophy and in the sciences. But the light of revelation shone but dimly into their hearts, because they were filled with the philosophy of their time, and they substituted very often for truth, their own logical deductions; for revelation, philosophy. And so great errors came and drove true Christianity out of the world.—*Deseret News.*



APOSTLE JOHN HENRY SMITH.

Apostle John Henry Smith is the son of Apostle George A. Smith. He was born at Carbunca, near Council Bluffs, Iowa, U.S.A., September 18, 1848. His father was one of the pioneers that arrived in Salt Lake Valley, in July, 1847. Returning to his family on the Missouri river the same year, preparations were made for removal to the Valley. They reached their new home in the mountains October 27, 1849.

John Henry was baptized September 18th, 1856, his father confirming him a member of the Church. As a boy he attended school at Provo and Salt Lake City. While living at Provo, he had a miraculous escape from drowning. He, with two other boys, were crossing the Provo river in a boat which capsized. John Henry became entangled in some driftwood and was kept under the water for some time. People standing on the shore had given him up for lost, when suddenly an unseen power seemed to lift him bodily on to

the bank. Afterwards it was learned that at the time, his father, having a deep impression that his son was in danger, had prayed earnestly for him.

After his marriage in 1866, he worked as a telegraph operator in Provo. A year later he was chosen as counselor to Bishop Follet, of the Fourth Ward. Later he moved to Salt Lake City to work with his father. In 1874 he was called on a mission to Great Britain, and labored for a time in the Birmingham conference. Subsequently he visited most of the conferences in Great Britain, and in company with President Joseph F. Smith and other Elders visited the continental missions.

November 22, 1875, he was ordained a High Priest and set apart to preside over the Seventeenth Ward, Salt Lake City. He now took a leading part in the political affairs of the territory, and served a number of terms in the legislature. He was ordained an Apostle October 27, 1880, President Wilford Woodruff being mouth.

In 1882 Apostle Smith was sent to preside over the European mission, being away from home two years and five months. Besides attending to his ecclesiastical duties Apostle Smith has taken an active part in public affairs of the state and the nation. He was president of the convention that formed the constitution under which Utah was admitted as a state of the Union. He has a number of times been a member of Irrigation, and Trans-Mississippi congresses, and has been elected to positions of honor in these gatherings. Apostle Smith has, therefore, an extensive acquaintance among the prominent men of America, President Roosevelt being among his personal friends.

"It requires no very close acquaintance to understand the disposition of Apostle Smith," says Edwin F. Parry, "for in it there is no element of deceit or artfulness. The motives by which he is actuated may be read in his open countenance and easy, natural and unassuming manner. He is straightforward in all his actions—never being guilty of any double-dealing—and is always outspoken and candid in expressing his sentiments. He possesses courage of the highest type—a fearlessness born of the assurance that he is in the right. These qualities impress all people with whom he comes in contact, that he is sincere in his convictions, whether or not they agree with his ideas. He is of a happy disposition, always hopeful, and takes the most cheerful view of conditions that may confront him, no matter how discouraging the aspect may be. He is quick to discern and appreciate the good qualities of others, is ever thoughtful regarding their welfare, and is broad-minded in his views. He possesses the same good qualities of heart as of mind, and he is liberal almost to a fault. By his continual upright course in life he has established a credit for integrity and honesty, without which no man can expect to gain and retain the confidence of his fellows, no matter how brilliant his other attainments may be. As a public speeaker, Apostle Smith is convincing, forceful and eloquent. His eloquence is that of sincere earnestness. In private conversation he displays the same earnestness, and is always interesting and entertaining. But the great secret of his influence with mankind is his love for them. The power that some men, more than others, seem to possess and exert over their fellows—frequently even against the will of the latter—is sometimes called personal magnetism. The force of attraction possessed by Apostle Smith is nothing less than the magnetism of pure love for humanity."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 2, 1905.

EDITORIAL.

AN OBJECTOR TO "IMMEDIATE CONTACT WITH GOD."

Two years ago Reed Smoot, a prominent and successful business man of Utah, was elected to the United States Senate by the Legislature of the State. "Mormons" and non-"Mormons" alike voted for him, because they recognized in him a good, able man.

But Reed Smoot is also a "Mormon," and occupies a position of high honor and trust in the "Mormon" Church, namely, that of an Apostle of the Lord Jesus Christ. The fact that a "Mormon" of such high standing should be elected to such a position did not please the sectarian preachers of Utah, and so they started a crusade against him, formulating all sorts of charges against the Senator which were to be proved, and which, they hoped, would be the means of his expulsion from the position to which he had been elected.

The Utah preachers were joined by other ministers and organizations all over the country, for it is a very easy matter to raise an army of agitators when the "Mormons" are to be attacked. Senator Smoot went to Washington, presented his credentials, and was admitted; but the Senate was flooded with petitions against him, and so a committee was appointed to investigate the assertions made by his enemies. Witnesses by the score were sent for, chiefly from Utah, and examined. It was soon ascertained that nothing could be proved against the personal character of the Senator, so the Church to which he belonged was brought to trial, and the astonishing spectacle was seen, that in the free country of America, a religious organization was on trial before a body of United States Senators.

At this writing, the committee has not yet made its report to the Senate, so whether or not Senator Smoot will be allowed to retain his seat, is not known.

A lawyer by the name of Tayler was engaged by the ministers and their allies to conduct the prosecution against Senator Smoot. Tayler had been a member of the House of Representatives, and had played an important part in having the Hon. B. H. Roberts unseated from that body, and so his labors in that instance were rewarded by his receiving another "ousting job."

In summing up his arguments before the committee, Mr. Tayler was asked this question by a member: "Do you concede that your argument for disqualification, so far as it is based upon Senator Smoot's belief in a duty to

obey divine revelation, applies with equal force to all who believe in the duty to obey the divine will, however ascertained?"

In reply to this, Mr. Tayler said, as reported by the Associated Press and given to the newspapers: "He (Tayler) quoted from the testimony of Senator Smoot and other witnesses concerning their beliefs in revelations, and said that all persons who were committed to such beliefs were disqualfied to sit as senators. . . . This immediate contact with God through personal revelations, he declared to be sufficient to disqualify any person for the position of senatorship, no matter what his creed."

Here, then, is a spectacle! Christian ministers unite, and with their influence and money, endeavor to prove that the Senator from Utah is unfit to sit in the upper branch of America's law-making body; and the gist of all their accusations, the main charge that they have been able to prove is that Senator Smoot believes that man may come in "immediate contact with God through personal revelation." For this belief, no man is fit to hold the position of senatorship, and, therefore the Senator from Utah ought not to retain his seat!

The proposition might be treated as absolutely ridiculous, were it not that it presents a phase of modern life and thought that is exceedingly grave. We cannot but suppose that Mr. Taylor voiced the sentiments of his clients, with whom he has been in constant touch. Mr. Tayler is himself, no doubt, a Christian gentleman, with the usual Christian ideas of religion, and as such, represents the thoughts of a Christian community.

When such things can take place, is it not about time that God again asserted His power and dominion in the earth, again revealed Himself to His prophets, and restored the Gospel and His Church, through which those who have yet a little faith left can keep in communion with Him. Think of so-called Christians repudiating the Lord their God by denying Him power or inclination to reveal Himself to man! Christian! What does the word mean? "One who believes in Christ and His doctrine, and especially one who conforms to that doctrine." Christ's doctrine is based on revelation. He himself received it from the Father, and the only way it can come to man is by the same process. Christ's Church is built upon revelation from God. Flesh and blood cannot give to man a knowledge of Christ, but it must come from the Father in heaven. "And upon this rock (the rock of revelation) I will build my church; and the gates of hell shall not prevail against it," are the words of the Messiah. "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent."

Is it not significant that the Church of Jesus Christ of Latter-day Saints is *the* Church of to-day founded and sustained by the revelations of God to His servants? Has not the opposition of the whole world been against it, and mainly because of this principle? But "the gates of hell shall not prevail against it," notwithstanding the efforts of Mr. Tayler, his supporters, and such as they.

It may be suggested that the vital point in the objections against the Senator is the "immediate contact with God through *personal* revelations." It may be permissible for a legislator to receive the inspirations of the Spirit, but when it comes to "immediate personal contact," the line is drawn.

This leads us to some interesting conclusions. Adam came in "immediate contact" with God in the garden of Eden, therefore he would not do for a legislator. Noah talked with God, and that would disqualify him. The Lord walked and talked and ate with Abraham, which close relationship was not right in the opinion of some modern lawyers. Moses, the great law-giver, would have been debarred from sitting with modern law-makers because we read that "the Lord spoke unto Moses face to face as a man speaketh unto a friend," and He gave Moses the law written with His finger upon tables of stone. Not only would Moses have been debarred, but so also would Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, for "they saw the God of Israel."

According to this line of reasoning, not only would these ancient worthies have been disqualified to represent a Christian nation in a law-making assembly, but the same objection would apply to the Apostles of the Lord, Peter, James, and John; to Stephen and to Paul; and to the five hundred brethren who saw the risen Lord.

What is man, that he should presume to limit God, or shut Omnipotence out of his counsels! Man—puny, weak, insignificant, when puffed up in the pride of his own conceit, says: It may be all right for the Lord to cause the sun to shine, and to move the earth in its yearly orbit, to prepare the winds and the rains, the heat and the cold; to plant the earth with grains and fruits and flowers; to bring from nature's storehouse all the blessings of life, and to give them to man—air to breathe, water to drink, food to eat. Yes, life and death the Lord may give—but at the doors of the Senate of the United States of America He must stop! There He is not wanted! There He has no business!

Mr. Tayler and his supporters are supposed to be Christian gentlemen and believers in Christianity. When they leave this world, as they all surely will, they hope, no doubt, to go to heaven with others of God's redeemed. But God dwells in heaven, and if Mr. Tayler and the Christian ministers whom he represents go to heaven, there is imminent danger of their coming in "immediate contact with God." This would debar them from the golden city, and therefore as a natural consequence they would have to go somewhere else, where the danger of a "personal" contact with the Lord is not so great—and we know of but one such place—a place appointed for the hypocrites! A place of outer darkness: "There shall be weeping and gnashing of teeth."

N. A.

THE Birmingham conference address is changed to 165 Waterloo Road, Smethwick, Birmingham.

THE sum of £4 19s. 1d. has been received from the Saints of the London conference for the Joseph and Hyrum Smith Memorial Fund.

Appointment.—Elder William W. Phelps is appointed to succeed Elder William O. Creer as President of the Birmingham conference.

Release.—Elder George Naylor of the London conference is honorably released to return home March 2nd, 1905, per s.s. *Canada*.

Departures.—The following missionaries sailed from Liverpool for Boston per the s.s. *Winifredian*, Saturday, February 25, 1905: John W. Holden, William O. Creer, George H. Thomas, Alma H. Davis, John Evans, Isaac Dunford, Charles Aebischer, Henry Franke, Peter C. Carlston, Louis E. Johnson, Hans Hansen, Jr., George T. Larsen, John V. Johnson, Olof E. Anderson, Nels P. Jeppeson, Jr., Lars P. Christensen, Joseph Anderson, Joseph E. Jorgensen, Samuel W. Leigh, Andrew Jenson. Elder Jenson, Assistant Church Historian has made a hurried visit to most of the conferences of Europe on business pertaining to history and records. With the company, which was in charge of Elder Holden, were eighteen emigrating Saints, and four visitors returning home.

MISSIONARY REMINISCENCES.

BY BISHOP ORSON F. WHITNEY.

III.

About a month before the death of President Young, I received a letter from his private secretary, Elder George Reynolds, conveying a request from the President, that I communicate with one Luke Sharp, who had written to the head of the Church, from Akron, Ohio, and whose letter was enclosed to me. Mr. Sharp, who was a coal miner, represented that he and his wife had been Latter-day Saints in their native Scotland some fourteen years previously, but through some disagreement—I think he said with the President of his branch—they had drifted away from the Church and from all affiliation with the Saints, and had come to America, finally landing among the coal mines in northern Ohio. He had never entirely lost his faith in the Gospel, and now his old love for it had returned. He wanted some Elder to come and re-baptize him, and if possible bring his family into the fold.

I at once set out for Akron, forty or fifty miles distant by rail, and having reached the town, inquired for Mr. Sharp, and was directed two or three miles into the country. Trudging on, I finally found his home, the humble abode of a coal miner, and received a cordial welcome from him and his household. Next day I baptized him, two of his daughters, and two of his sons, and on the day following, another daughter; the baptisms taking place in a little creek that ran through the lower part of the lot. The mother renewed her covenants in like manner, a day later, and thereby hangs the tale, which, though not narrated to me until a subsequent visit, finds its proper place at this point in my story.

I had noticed, upon first meeting Mrs. Sharp, how curious she eyed me, and how attentively she listened to what I had said; but thought little of it until she related to me the following experience. Her faith in the Gospel had been none too strong, and she had been praying for a testimony of the truth, that she might not make a false step in coming back into the Church. She was a good, honest woman, anything but fanatical, plain-spoken, and not inclined to exaggerate. Hence her story impressed me the more. She said that the night before my arrival at their home, as she was about retiring, and was just in the act of extinguishing the light, she noticed a tall shadow

cross the window curtain on the opposite side of the room. Alarmed at the appearance of such a thing at such a time, when all was still, and the rest of the family abed, she turned to her husband, who was only half awake, and asked him to get up and see what had caused it. He made light of her fears, saying he was sure that he had locked all the doors, and as for the children, they were all asleep up-stairs. He bade her put out the light, and think no more of the matter, for he was satisfied she had but imagined what she thought she had seen. She was about to do as he advised, when the shadow again crossed her vision, this time in the middle of the room, and also upon the curtain, as if one shadow had caused the other. To use her own words, "I felt very timorous; I had buried my baby a short time before, and the thought came to me that this might be a warning of my own death. I said to myself, 'Must I die, too, and leave all my children?' Then I thought of how I had prayed for a testimony of the truth of 'Mormonism,' and that perhaps this was sent to let me know. While I was thinking about it, and trembling at the strange sight, a voice spoke to me, saying, 'Sister Sharp, "Mormonism" is true, and you must be baptized for the remission of your sins, or you cannot enter into the kingdom of God.' Then the shadow vanished. I had my husband get up and look all over the house, but he found no one, except the children, and they were all fast asleep. If I had seen it just after waking, I would have thought I had imagined it, but I was wide awake, had not been asleep, and saw and heard with my own eyes and ears. I told Luke what had been said to me, and he replied, 'Mormonism' *is* true, and we will both be happier if we go back into the Church. We then went to sleep, after fully making up our minds to join the Church of Christ again, and praying the Lord to send one of His servants to re-baptize us." Sister Sharp added that the first words I spoke to her, on my arrival next day, startled her by their similarity in tone to the strange voice she had heard the night before. She also said that during our conversation I used the identical language of the message then conveyed. I give the story as I recorded it in my journal at the time.

The next evening I baptized her husband and four of her children, as related, and would have baptized the mother at the same time, had she not felt nervous about going into the water, her health being delicate. That night she dreamed that the shadow again appeared and reuttered its solemn warning. Next day her husband said to her, "Perhaps you had better wait until Brother Whitney comes again;" but she answered, "No, I might not live till then; I must be baptized now or not at all." The day following, the baptism was successfully performed. While at the home of the Sharps, I preached twice at a school house in the vicinity, and had the respectful attention of an audience composed largely of coal miners.

My next convert was a lady physician, from Warren, Trumbull county, Ohio, who had written to President Young, making inquiries about social life in Utah; and the letter had been sent to me to answer. After some correspondence, she decided to visit me at the Frink farm, and accordingly came, bringing with her a newspaper announcing the death of President Young at Salt Lake City. She remained several days, was converted and baptized, and accompanied me as far as Cleveland, on my second visit to Mentor Plains.

During this stay I visited Cleveland several times, calling upon relatives residing there, meeting many nice people, and hearing at different times various orators and lecturers, notably, Bishop Matthew Simpson of the Methodist church, I also re-visited "Uncle Sam," and stayed a few days at the home of another kinsman (not a Whitney) in Kirtland. He treated me very kindly, but his wife, who had a violent temper, was not so gracious. Intolerant of all opposite opinions, she almost ordered me out of the house for intimating, in the course of a conversation upon the Civil War, that the people of the South were just as sincere as those of the North. She was very splenetic upon the subject of "Mormonism," but after saying what she could to wound my feelings, seemed to relent, and treated me with studied courtesy. I conversed upon early "Mormon" history with various callers, and one of them, a middle-aged man, living at the adjoining town of Mentor, thought me quite unreasonable because I would not listen while he traduced the character of the Prophet Joseph Smith. He said I was too young a man to dispute with him. I answered that my parents were of about the same age as himself, that they had taught me differently concerning the Prophet, and he must excuse me if I preferred to believe them instead of him. I bore the taunts and sarcasms of these people the more patiently because I wished, before leaving Kirtland, to preach there, having given out an appointment. This I kept, speaking to a large audience in the town hall, on the evening of Monday, the 29th of October. I was asked to speak again, and accordingly announced that I would do so the following Monday night; but a drenching rain, through which I walked three miles, over a muddy road, in order to make good my word, prevented anybody coming out to hear me.

The latter part of November found me again in Cleveland, where I visited, among others, the Quirk family, relatives of Elder Angus M. Cannon, from whom I had a letter of introduction. While there I saw Edwin Booth in Hamlet—for I still loved to attend the theater; heard Wendell Phillips in a lecture on "Women—Labor—Temperance," and at a revival meeting in the First M. E. Church, listened to a lady preacher, the noted Mrs. Van Cott, who impressed me as quite a wonderful woman. I also heard Francis Willard and other famous ladies at the Woman's Congress in Cleveland.

Early in December I returned to my headquarters in the suburbs of Elyria. The feeling against me there, once so bitter, had abated, and I received various invitations to visit people at their homes. I attended one evening in Elyria, a lecture by John E. Gough, on "Blunders," during which the speaker made a savage attack upon Brigham Young and the "Mormons," for which I afterwards took him to task in an interview at Salt Lake City. Eli Frink felt as bad as ever, but he was now a rheumatic paralytic. Upon learning of the death of President Young, he had gone up and down, scrawling upon the fences, "Brigham Young is dead, glory!" and otherwise venting his spleen. He was stricken down soon afterwards. Similiar judgments, I found, had fallen upon other families, whose members had sought to injure me.

Not long after my return, a man named John Good called at the Frink farm, on his way to Elyria to consult a physician and if possible get relief for a terrible pain in his head, from which he had suffered a long time, and which

was rapidly growing worse. Sister Frink, with her usual zeal, spoke to him of the gift of healing, and advised him to have me administer to him. Not being a religious man, he at first demurred, but finally allowed her to send for me. I came down from upstairs, where I was studying, was introduced to him, and after a few minutes conversation, administered to him for the pain. When I was through, he arose without a word, left the house, got into his buggy, and drove back home. Subsequently he told Sister Frink that the pain had stopped the moment my hands touched him. He did not join the Church, and when asked why he did not testify to his neighbors and give God the glory, he said it was because they would ridicule him. This incident occurred the day before Christmas.

Three days later, I received a note from Brother Sharp, at Akron, informing me that he was in trouble, and urging me to again visit him. One of his sorrows was the elopement of a daughter of his with a Chinaman, and he wanted to know what course to pursue. The first week of the New Year found me at his home, where I interviewed his Chinese son-in-law. He was the cook at an hotel in Akron, where the girl had been working. She was a tall, handsome young woman; he, short and ill-favored, almost hideous in appearance. He had won her with kindness. Being good and amiable, he was loved in spite of his looks. She still adhered to the faith, and I tried hard to convert her husband. He gave me no positive answer; said he would think of it; but I did not meet him again. I preached at two places in the neighborhood, and was given respectful hearings.

Now came another remarkable incident, worthy of mention for its peculiar character. On the sixteenth of January, 1878, I baptized and confirmed Agnes Sharp Reese, a married daughter of the household, who lived some distance away. Her husband was so prejudiced against the "Mormons," that he had threatened to kill her if she followed her parents into the Church; and also to kill the Elder who should baptize her. But she was determined to obey the Gospel, and while her husband was at work that day, she came to her father's house, walking several miles over a wintry road, carrying an infant and leading two other children. She entreated me to baptize her. Under the circumstances, I could not think of refusing. I baptized her that afternoon, in the little creek before mentioned, the waters of which were now icy cold. As I stepped into the stream, a pang shot through me, as if aimed at my very heart. Mrs. Reese was still on the bank, and I thought, "Surely she cannot endure this." Silently I asked the Lord to temper the water, that we might both endure it, and that she might not back out. Instantly there was a change, either in the water or in me; for I felt the cold no more, nor did she complain of it. The brave little woman, who had dared so much for love of the truth, was accordingly immersed in that icy stream, and came out of it none the worse. For me, however there was reserved a singular, not to say painful experience. I had no sooner touched the bank, than I was seized with a pain in my left arm, centering at the elbow. I recognized it as rheumatism. There was some consecrated oil in the house, which had been used effectually upon a sick child the night before, but such was my inexperience, that it never occurred to me to use the oil upon my arm. Had another Elder been present, I should have asked him to administer to me; but I was alone,

and thought it improper to administer to myself. I therefore used some liniment that Brother Sharp gave me, and retired for the night. I had previously confirmed Mrs. Reese, blessed her and her children, and they had gone away rejoicing. Next morning my arm was worse. I now felt convinced that I had made a mistake in not using the consecrated oil. All that day my arm remained sore and stiff; I could not move it without pain, and had to have my coat put on and taken off for me. But my faith was strong—stronger than it had ever been up to that time. I felt that the pain had no business there, having come upon me while in the discharge of my duty, and I only waited for night in order to test upon myself the virtue of the healing ordinance. Having carefully washed off the liniment, I anointed my swollen arm with the holy oil, and upon kneeling to pray, turned my arm squarely over. The pain was gone. Not a vestige of it remained.

Returning to the home of the Frinks, I found that during my absence a young nephew of theirs, who was on a visit from Missouri, had made up his mind to embrace the Gospel. He was induced to become a Latter-day Saint, not only through the teachings he had received at his uncle's house, but by a remarkable manifestation he had experienced there. According to his account, it was very similar to the experience of Mrs. Sharp, at Akron, in which she was told that "Mormonism" was the truth, and that she must be baptized in order to be saved. "Charley" Frink therefore resolved to be a "Mormon," and I baptized him in Black river a few weeks later.

Among the acquaintances I made in the City of Cleveland, was a very estimable young woman, a widow, who became a convert to our faith, as far as one could be without being baptized. She thought our doctrines beautiful and sublime, and was particularly impressed with all relating to the salvation and exaltation of the departed. One cause for her deep interest in this vicarious work, the main reason, as I explained to her, why temples are built by the Latter-day Saints—was her tender devotion and undying love for her dead husband. She said to me, in a letter, received after conversing with her and others upon the principles of the Gospel, and especially baptism for the dead, which at first baffled her comprehension; "If I could believe this, I would be baptized, though it were in a lake of living fire." I answered, promising her, as a servant of God, that if she would go to Him in humble prayer, and ask for a testimony of that principle, she should receive it, her soul should be satisfied. She followed my advice, and the Lord gave her the testimony. So she informed me by letter, but added, "I did not know how weak I was; if I should become a 'Mormon,' I would lose my social standing and be despised and cast off by my friends. I cannot make the sacrifice. I believe you to be a true servant of God; I accept what you have taught me as truth, and hope the time will come when we can stand upon the same plane as brother and sister in the Church; but at present I am not equal to the ordeal."

I felt sorrowful over this incident, knowing her to be a woman of excellent qualities, a natural believer, a child of Abraham, hindered by her environment from coming into the fold of Christ; and it awakened in me many reflections. When I recalled her words, "If I could believe this, I would be baptized, though it were in a lake of living fire," and considered how she had

failed to live up to them, I thought of Peter the Apostle and his impetuous resolve, "Though I should die with thee, yet will I not deny thee," and of his subsequent denial of the Master thrice. Again I was impressed with the solemn warning of Paul, "Let him that thinketh he standeth take heed lest he fall." I also looked upon this lady—for lady she was, intelligent, refined, modest, and virtuous—as a type, perhaps of millions of the scattered children of Israel, many of whom already believe in "Mormonism," but are prevented by just such barriers as existed in her case, from yielding obedience to the divine behest, "Take up your cross and follow me." Such are putting off the day of their salvation, either to the eternal future, when terrestrial in lieu of celestial glory will be their lot, or are postponing it to a later period upon earth, when the judgments of God will follow in the wake of the testimonies borne by His servants, sweeping away all obstacles to the conversion and gathering of Israel, and compelling into the Kingdom (not by forcing the mind, but by shaping circumstances) those worthy of its blessings, who have hitherto ignored the gracious call of their Redeemer.

Many more incidents could I relate of experiences that befell me while upon that mission. But I do not wish to weary the reader, upon whose patience I may have trespassed already. At some future time I may once more take up the reminiscent pen and give the results to the readers of the STAR. Suffice it now, in conclusion, that on Saturday, March 16, 1878, I received a letter from President John Taylor, then the senior of the Twelve Apostles and virtual head of the Church, informing me that I was honorably released from my labors and at liberty to return home. Though overjoyed at the prospect of reunion with the loved ones in Zion, I could not but regret the parting from dear friends left behind. I had been absent from home about seventeen months—not a very long mission, as missions now go, but long enough to enable me to realize the average experience of the "Mormon" Elder abroad. I was so wedded to the work of the ministry, so in love with the Gospel, that the sacrifices entailed seemed as nothing. My fellow missionaries to the States, those who left Utah when I did, had all returned, but I felt perfectly willing to remain longer in the field, if required, and was determined that my release, if delayed ten years, should not come by an act of mine. I arrived home on the first day of April, and on the fourteenth of the following July was called to be the Bishop of the Eighteenth Ward of Salt Lake City, a position I hold at the present time.

CONTENTS:

Salvation 129
Augustine and His Doctrine 132
Apostle John Henry Smith 134
Editorial: An Objector to "Immediate Contact with God" 136
Editorial Notes 138
Appointment 138
Release 138
Departures 139
Missionary Reminiscences 139

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.